No. W. 5

THE Black Book of Conscience:

OR,

GOD's High Court of Justice IN The SOUL of MAN:

Wherein the Truth and Sincerity, the Deceit and Hypocrisie of every Man's Heart and Ways, is judged and discovered by their Consciences.

Very seasonable for these Times, wherein wicked Men, under Pretence of Liberty of Conscience, take Liberty to Sin and Blaspheme.

Jer. xvii. 9,10. *The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the Reins, even to give every man according to his ways, and according to the fruit of his doings.*

Tit. 1. 15. *Unto the pure, all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.*

Take heed to your selves what *Conscience* you have, For *Conscience* will damn, and *Conscience* will save.

The Five and Fortieth Edition. By Andrew Jones.

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ADVERTISEMENT.

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THE
Black Book of Conscience.

Revel. xx. 12 *And I saw the Dead, small and great, stand before God; and the Books were opened: and another Book was opened, which is the Book of Life: and the Dead were judged out of those things which were written in the Books, according to their works.*

AS there are several Books of God, which he hath written for the Good of all the Children of Men; so there are two special Books, by which the Lord will proceed in Judgment against all the Sons and Daughters of Men. The Books which God hath given to the Children of Men, for the Life and Comfort of Salvation, are These: First, and chiefly, the Books of the Old and New Testament, where Jesus Christ, in all his Offices, King, Priest, and Prophet, for to rule and guide us by his Spirit in our Hearts, is made known and declared unto us. And therein likewise is set down how every one of us ought to live, and demean himself in this present World: with several fearful Examples of God's heavy Judg-

ments against wicked and notorious Sinners, in drowning the old World for their Sins and Wickedness, as you may see in *Gen.* 6. So likewise destroying *Sodom* and *Gomorrah* by Fire from Heaven, *Gen.* 16. 25, 25. *And the Lord rained upon* Sodom *and* Gomorrah *fire and brimstone, and overthrew those Cities, and all their Inhabitants.* With sundry other fearful Examples of God's heavy Wrath and Indignation, both against Sin and Sinners, in general and particular: all which, as St. *Jude* saith in his Epistle, are set forth for our Example, suffering the Vengeance of eternal Fire: Not for our Examples, that we should do as they did, to commit such Sins, lest the Lord lay upon us such, or more heavier Weights of Wrath and Vengeance.

So likewise in the Books of the Scripture is set forth the blessed and happy Estate and Condition of all the Godly, both in this Life, and the Life to come, as you may see, *Psal* 1 *Psal.* 85. and *Psal.* 92. *The godly Man shall be delivered from the Snare of the Fowler, and from the noisome Pestilence. And because he hath made the Lord his Refuge, there shall no Evil befal him: So he shall give his Angels charge over him, for to keep him in all his Ways, Ver.* 20. 21. The Joys that are prepared for the Godly, and the eternal Tor-

Torments that are appointed for the Wicked, are here likewiſe ſet forth in the Book of the Scripture, as you may ſee, *Matth.* 15. 34. 41. To the Godly, *Come ye Bleſſed of my Father* (ſaith Chriſt) *inherit the Kingdom prepared for you, from the beginning of the World.* But to the Ungodly, *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels.*

Another great Book of God, is the Book of the Creatures, containing thoſe mighty Works, both of the Creation and Providence, wherein the Almightineſs, Power, and Goodneſs of God are ſo plainly written that he that runs may read and ſee it: For as the Apoſtle ſaith, *Rom.* 1. 20. *The inviſible things of him from the creating of the World are clearly ſeen, being underſtood* (ſaith the Apoſtle) *by things that are made, even his eternal Power and Godhead, ſo that they are without Excuſe.* Who but an Almighty God, could, out of Nothing, create all Things? As *David* ſaith, *It is nothing but the almighty Power and wonderful Providence of God that bears up the Earth, and upholds the Foundation thereof.* And this Book, even the very Heathens, who know not God in his Word, who never heard of Jeſus Chriſt or Salvation, are acquainted with: they (I ſay) by ſeeing and reading the mighty

Works of God in the World, do confess and say, Verily there is a God, and none but a God could create these glorious Creatures, the Sun, Moon and Stars.

So likewise there are two special Books, by which God will judge all the Sons and Daughters of Men at the last. And there are first, the Book of his Remembrance, written by himself: wherein the Lives of Men, yea, their very Thoughts are recorded, as *David* saith, *Psal* 49. 11, *The Lord knoweth the thoughts of Men that they are vanity.* And *Psal.* 139. 1. 2, 3, 4. saith *David, O Lord thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my Path, and all my Ways. There is not a Word in my Mouth, but thou O Lord, knowest it altogether.* And although the Heart of Man, as *Jeremiah* saith, *Jer.* 17. 9, 10. is deceitful above all Things, yet God doth exactly know every turning and corner thereof: *I the Lord know the Heart,* (saith he) *I try the Reins.* There is nothing can be hid from his eternal all-seeing Eye.

And then, Secondly, There is the Book of Conscience, in which is exactly written all our Actions, Thoughts, Words, and Deeds: and according to this Book of Conscience, and what is therein written, will

will the Lord proceed in Judgment: and every Man's Conscience shall be his own Judge. Saith God, What hast thou done? How hast thou lived in the World? Why, thus, and thus, have I lived, saith Conscience. Conscience will then speak the Truth, and nothing but the Truth. O Lord, (saith a wicked Man's Conscience) I have dishonoured thy Name, I have abused thy Grace and Mercy, in turning it into Wantonness: I have abused thy Creatures by wastful and riotous spending, to please and satisfie my Lust, saith the Prodigal Man's Conscience. And by Chambring and Wantonness, by Gaming and Dicing away my precious Time, saith the Lascivious and Voluptuous Man's Conscience. Thou gavest me Time and Seasons of Grace and Mercy, and many precious Opportunities, and Soul-advantages, whereby I might have wrought out my own Salvation with Fear and Trembling; and as St. Peter saith, I might have made my Calling and Election sure to mine own Soul; but instead of working out my own Salvation with Fear and Trembling, and in making my Calling and Election sure, I have wrought out my own Damnation, without either Fear or Wit, and made my self sure of eternal and everlasting Wrath and Condemnation,

saith the meer Moral, Formal, and Prophane Christian's Consciences. Ah, Lord (saith the dissembling Hypocrite's Conscience) I have been but an Outside-Christian, I have gone Church but only as Dogs do, for Fashion's sake, and to be look'd upon, and esteem'd among my Neighbours; I have made a Shew indeed and Pretence of Religion and Holiness, but it hath been a meer Shew; I have altogether denied the Power and Practice of it in my Life and Conversation, as it is *Tit.* 1. 16. *They profess that they know God, but in Works they deny him, being abominable and disobedient, and to every good Work reprobate:* And why so? because he saith in the 15 verse, *Their Minds and Consciences are defiled.* Ah, my Conscience told me several times, that I was but a Hypocrite, a meer painted Sepulchre, fair without, but foul within: O but, I would not hear Conscience then, but slighted and neglected him: Ah, but now my Conscience makes me hear him whether I will or no; therefore Lord do with me what thou pleasest, true and righteous art thou in thy Dealings toward me; be they never so harsh, they are but the just Reward of my Iniquities. And saith the covetous Man's Conscience, and the griping, cruel, extorting Usurer's Conscience, Lord,

Lord, I confess I have been a covetous Wretch, but I have not covered after Heaven; it hath been my whole Trade and Business to cozen and cheat others, and to gripe and grind the Faces of the Poor, and all that I could do to others: But, alas, for me, what have I done! I have quite and clean undone my own Soul, and that to all Eternity; I have been very Cruel and Unmerciful to others; I would not forgive my poor Brethren in the least. Lord I deserve no Mercy at thy Hands, the hottest place in Hell will be too cool for me.

What have you done with all your Wealth, saith God to rich Men, all those great Estates and Possessions which I lent to you, or rather intrusted you with as Stewards? How have you improved them? What of them have you laid out or lent to me again in relieving my poor Members? What good have you gotten to your own Souls by them? Have you laid up any thing in Store for eternal Life? *O no*, saith Conscience, *I have not*; *Lord I have not: But this I have done, I have treasured up Wrath against the Day of Wrath. My Gold and my Silver is rusted, my Riches are corrupted, and my Garments moth-eaten*, as St. *James* saith in his 5 ch. 12, 13, 14, verses, *My Gold and my Silver is cankered, and the rust*

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of them is now a Witness against me to condemn me, and eats my Flesh as it were Fire: And now also, behold the Hire of the Labourers which have reaped down my Field, which I kept back by Fraud, cryeth, and the Cries of them which have reaped, are entered into the Ears of the Lord of Sabbaths; I have lived in Pleasure on the Earth, and been Wanton, and I have nourished my Heart as in a Day of Slaughter. I told you (saith Conscience) that for all your Pleasures, and for all your Riches, and for all your Greatness and Delight, you must come to Judgment, and give an Account to God for all your Actions, and for all your Wealth; and how, and which way you spent every Penny that he lent you. Did not I tell you, saith Conscience? True it is, my Conscience told me, but I slighted Conscience as a thing of no Value or Account. Ah, miserable Man that I was, to slight this good Voice of Conscience! Woe unto me, my Punishment is less than my Iniquities deserves. Thus and thus, will Mens Consciences deal with 'em before the Lord.

When *Peter* had denyed his Lord and Master, his Conscience let him alone once, yea, twice, but the third time the Cock crew, and *Peter*'s Heart smote him for what he had done; and he went forth and wept

wept bitterly. *Peter* did not go about to stop the Mouth of his Conscience, as *Judas* did, and so hang'd himself: No, *Peter* closed with the Voice of his Conscience, and so by his true and unfeigned Repentance, obtained Mercy. So likewise *David*, when the Prophet *Nathan* (in 2 *Sam.* 7. 13.) had by the Parable of the Ewe-lamb, shewed *David* the Evil of his Sins, presently *David* was convinced in his Conscience, of the Horridness of his Sins: and *David* said unto *Nathan*, *I have sinned against the Lord. Have Mercy upon me, O God* (saith *David*, *Psal.* 51. the Psalm of Repentance) *according to thy Loving-kindness: according to the Multitude of thy tender Mercy, blot out my Transgressions, wash me thoroughly from my Iniquity, and cleanse me from my Sin, for I acknowledge my Transgression and my Sin is ever before me. Against thee, even thee only have I sinned, and done this Evil in thy sight.* *David* had a very tender Conscience, for when he did but cut off *Saul*'s Skirt, his Heart smote him, his Conscience accused him; as you may see, 2 *Sam.* 24. 5. O but how many wicked Men are there now, whose Conscience tells them over and over again and again of their Sins, and yet for all that they stop their Ears against Conscience? How many times doth the beastly Drunkard's

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Conscience, the prophane Swearer's, and the Sabbath-breaker's Conscience tell them of their Sins? And yet notwithstanding, for all the Checks of Conscience, they will go on in their Sins, and fill up the Measures of their Iniquities; and so make Conscience to fill up his black Scroll of Indictments against them, whereby they are everlastingly condemn'd: O if Men would but be convinc'd in their Consciences of the Evil of their Ways, when their Consciences tells them of it; how many thousand might be brought home by Repentance, to Life eternal, who now run headlong to the Pit of Destruction? I am perswaded that many who cozen and cheat by undermining and overselling, by using false and light Weights and Measures, cannot chuse but meet with many Checks from their Consciences: And, O that Men would be convinced of this Evil.

Hear this, O ye that swallow up the Needy by false Weights and Measures: O be convinced in thy Conscience! Make Conscience thy Friend now by forsaking thy evil Practices, lest Conscience prove thy Foe to torment thee for ever. But Men now-a-days, instead of being convinced in their Consciences of the Evil of their Ways, are not ashamed to commit all manner

ner of Abominations, and that with Greediness; and then lay all the blame upon their poor Consciences: And why so? It was my Conscience, say they; as many of our cursed diabolical Ranters, Quakers, and notorious wicked Libertines, in these our Days, have laid all their Impieties and horrid Blasphemies upon their Conscience. Ask them but the Reason, why they deny Christ and the Scripture, and cast off Ordinances, and the Ministry of Christ, and live as they list, and refuse Subjection to Magistrates, and in their Actions become worse than Beasts? Why do they hold such damnable and devilish Opinions both against God and Christ, yea, against Humanity it self? Ask them the Reason of these Things, and what do they say? It is from the light within us; it is the Liberty of our Consciences, and have we not fought for Liberty of Conscience? Ah, cursed Wretch, the Light within you is Darkness! Is this the Liberty of Conscience? No, no, this is the Liberty of thy Lusts, and the Delusion of the Devil, thou hast seared thy Conscience with a hot Iron, yet at last, thy Conscience, though thou hast defiled it never so much, will put the Saddle upon the right Horse, and charge thee home with all the Blame. Is

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Liberty of Conscience, a Liberty to Sin? No, God forbid: *Shall we sin* (said St. *Paul*, Rom. 6. 1. *that Grace may abound? No, God forbid.* I dare not (said a gracious Heart) my Conscience tells me I must not. *How shall I* (saith *Joseph*, Gen. 30. 6.) *do this great Wickedness, and sin against God? The Grace of God* (saith the Apostle, *Tit.* 2. 11.) *that brings Salvation, teacheth Men to deny Ungodliness and worldly Lust and to live soberly, righteously, and godly in this present World*: And not to live as we list, which is a Sign of no Grace at all. A truly tender Conscience will be very tender of committing Sin, and will have a circumspect Care over himself, how he Walks, and how he Lives, that so the Name of God and of Christ be not Blasphemed; but in these last and worst of Times, wherein Men, as St. *Paul* saith, *make Shipwrack of Faith and a good Conscience*; Men have not minded this at all, but have taken a full Liberty to commit all manner of Sins: And I pray God, that this Sin be not charged upon those, who instead of restraining Men from Sin, and punishing them for Sin, have by their evil Examples encouraged them to Sins. Let Men take heed how they Sin because Grace abounds. For, saith the Apostle, *Heb.* 10. 26, 27. *If we sin wilfully, after that we*

we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin: but a certain fearful Looking for of Judgment, and fiery Indignation from the Lord. For the Wrath of God, Rom. 1. 18. *is revealed from Heaven, against all Ungodliness and Unrighteousness of Men, who hold the Truth of God in Unrighteousness.* Read these two Texts, and tremble all ye that take liberty to Sin, because the Grace of God hath abounded: how will ye be able to look either God or Conscience in the Face? Certainly you will never be able to do it unless you repent? for if Men will sin willingly, notwithstanding all their Checks of Conscience, their Conscience will condemn them irresistably before the Lord. For certain it is, there is Conscience in every Man, that sees and observes and takes notice of all their Ways, and will keep a just Account of them, and so be a Witness either for or against the Soul at the Day of Judgment. What was it that made the Apostles so joyful in their Troubles and Persecutions? Was it not the Witness of their Consciences? See 2 *Cor.* 1. 12. *Our rejoycing is this* (saith St. *Paul*) *the Testimony of our Conscience.* What was it made *Paul* and *Silas* sing in Prison for Joy? Was it not that their Conscience told them they were happy and blessed

Men,

Men, notwithstanding all their Sufferings and Reproaches.

Now what Conscience is, I shall briefly shew you, and so conclude; Conscience is a thing with which God endued the Soul of Man by Creation, and is for our comfort if we live well as we ought to do; but will be a dreadful Terror to all those that live and die in their Sins. For this Conscience was in *Adam* before his Fall, though not as a Condemner till his Fall. For where there is no Sin, what needeth an Accuser? So long as *Adam* kept the Commands of God, there was no cause for Conscience to condemn him, but as soon as ever *Adam* transgrest, his Conscience flew in his Face, which made him fly from the Face of God, as you may see, *Gen.* 3. 7, 8. *The Eyes of them both were opened, their Consciences accused them, and they hid themselves.* And this Conscience is only in Men and Women, for brute Beasts wanting Reason, are not capable of Conscience: and the Beasts when they dye, there is an End of them; but it is not so with Men for Conscience in Man followeth the Man further than the Grave; for if Men might bury their Conscience with them in their Graves, they might be happy notwithstanding all their Abuses of Conscience, for Man oftentimes against all

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Reason, Equity, or Conscience, doth worse than the worst of Beasts. And this Conscience keepeth his Court in the Heart, and there sits upon the Life and Death of the Soul, and according as he he finds every one work, so doth he pass Sentence of Condemnation or Absolution: for there is no bribing of Conscience, Conscience will speak the Truth of every Man's Ways before the Lord, be they good, or be they evil: *If our Heart condemn us*, saith St. *John*, 1 *John* 2. 10. *God is greater than our hearts, that is, our Conscience.*

And God hath given this Power to Conscence, because Men should have no Plea of Excuse before the Lord. It was not *Pilate*'s Washing of his Hands, and saying, I am guiltless of the Blood of this just Man, could wash away the Guilt of Christ's Blood from his Conscience; *Pilate*'s Conscience told him, that Christ was a just Man, and that he saw no cause of Death in him at all, *Luke* 23. 23. and yet cursed *Pilate*, contrary to the Light of his own Conscience, delivered the Lord of Life into the Hands of bloody Men to be crucified, and so brought the Guilt of his Blood upon his own Soul.

But he that will not endure Conscience to reprove him for his Sins, certainly he

loves to go to Hell without Controul: and he that will not endure Conscience to tell him of his Sins here, shall, whether he will or no, suffer sufficient Torment for his Sins hereafter: For an evil Conscience is a Hell to the Soul here, and shall be the Hell of Hells hereafter.

Now then, if there be such a Thing in Man as Conscience, and that his Conscience shall either Justify or Condemn him, then let every Man take heed how he orders his Conversation in the World: Do not give leave to your selves to think, say, or do any thing, but what you are willing to own before the Lord at the last Day: Therefore let every one of us so think, and so speak, and so do, that we may not have a Conscience to condemn us. But let us live as those that expect to have Conscience witness for them before the Lord, that with Godly Sincerity they have had their Conversation in this World. But what Multitudes are there in the World, that lives as if there were no Conscience at all; neither God nor Devil, nor Heaven nor Hell? *whose God is their Belly, and whose End is Destruction* (as St. *Paul* saith, *Phil.* 3. 19.) *who declare their Sins as* Sodom. *and hide it not: Wo unto them* (saith the Lord) *they have rewarded Evil to themselves*, Isa. 3. 9 This

may

may be said of thousands among us, whose Countenances testify against them; their wanton Carriages, painted Faces, naked Breasts, powdered Locks, and other antick Fashions, testify against thousands, both Men and Women, that they do little mind this great Truth, That Conscience can, and will declare all their Doings to God, proud *Hamans*, drunken *Nabals*, and whoring *Jezabels*, declare their Sin as *Sodom*, and hide it not; and as for Conscience they turn him off: but let these miserable Wretches know this, as the Apostle saith, *Woe unto them who have rewarded Evil unto themselves.* They have made a long, black, bloody Bill for Conscience to Pen against them at the last Day of the Term of their Lives, as soon as ever their Souls are departed from their Bodies, Sentence shall be passed against them, according to the Light and Testimony of their own Conscience.

Seeing then Conscience will give Testimony of every one's Ways, let us not slight Conscience, let us not stop the Mouth of Conscience, seeing Conscience can and will speak, and tell us what we are. Many there are that go about to stop the Mouth of Conscience, when Conscience deals plainly with them, and tells them of their

Sins:

Sins: Oh they cannot endure to hear that. But remember the miserable End of *Judas*, what said *Judas*'s Conscience to him? Thou hast betrayed thy Lord and Master for a little Silver.

Ah covetous Wretch! but could *Judas*'s Silver stop the Mouth of his Conscience? No, *Judas*'s Conscience so terrified him, that he flung in the Money again, and so went and hang'd himself.

So likewise remember the fearful Estate of *Spira*, and many others, whose Consciences made them to possess the Wrath of God here on Earth: *A wounded Spirit* (saith *Solomon*, *Prov.* 8. 14.) *who can bear?* A tormenting and condemning Conscience who can endure? O there is no resisting of Conscience, it is God's Vicegerent in the Soul. When Conscience speaks threatning Language to many for such and such Sins, they seek to turn Conscience out of Doors: but because they cannot possible do this, they strive to stop his Mouth by running wilfully into Sin; like Men that desperately give up their Souls to the Devil, and so make Shipwrack of Faith, Conscience, Soul and all for ever: and then follows (as we have seen by woful Experience) self-stabbing, self-hanging, drowning, or poysoning, or some such like accursed Ends. Oh consider

sider this all ye that forget God, and make no Conscience of your Ways, you undermine your own Salvation. Many Men deal with Conscience, as *Felix* did with *Paul*, *Acts* 24. 25. they will hear Conscience so long as it speaks good; but when Conscience tells them throughly of their Sins, thir darling Sins, then they have enough of Conscience, and so puts him off till they be better at leisure.

When there was no King in *Israel*, every Man did what was good in his own Eyes; so where there is no Conscience alive in the Soul, Men live as they list; but yet for all this, Conscience will speak home at last. If thou art a Drunkard, or an Adulterer, or an unjust Dealer, or whatsoever Sin it is thou art guilty of, Conscience will make it known; and if at last Conscience doth condemn, thou shalt never be saved. But on the contrary, though Men and Devils say thou art an Hypocrite, or the like, yet if thou hast the Testimony of thy Conscience, God will own thee as Just and Righteous. One Dram of the Peace of Conscience is worth a thousand Worlds. What would the Damned in Hell give for a little of his lasting Joy, this Peace which passeth all Understanding, the Want of which is Hell, yea, worse than Hell?

Think

Think upon this, O ye great Ones of the World, who live in Pleasure: Remember that there is Conscience, and that there is a God, and that thou hast a precious immortal Soul; which if thy Conscience witness against, shall be thrown into Hell: You that eat the fat and sweet of the Earth, and drink Wine in Bowls, and cloath your selves in Silks, remember this, that Conscience takes notice of all thy Ways, of the Pride of thy Heart, of the Vanity of thy Life, and setteth all down in his *Black Book*. You that like the Harlot, *Prov.* 7. cry, *Let us take our fill of Love and Pleasure*; Consider that all these Things must have an End, when all is done, the Bell must Tole, and you must all dance after Death's Pipe, who are now Singing and Swinging your selves in worldly Pleasures and Delights. O if God should say to any Soul of you, as he did to the rich Fool, in *Luke* 10. 20. *This Night shall thy Soul be taken from thee*; it shall little advantage you then to weep and cry, O that I were out of these Internal and Externa Flames? O that I had hearkened when Time was to the Voice of Christ and my own Conscience!

The Sighs and Groans of dying Men are often very bad; but the Cries and Groans of the Damned in Hell, can never be imagined or expressed. Oh consider this, you

that

that sin away Conscience, that quaff and drink away Conscience. accompanying one another in Sin: take heed you be not one Day found to Weep over one another's Backs in Hell. Certainly whole Coachfuls of Gallants will be tumbled down into Hell. The Lord awaken your sleepy dead Consciences before you go hence and be no more seen. What Pity it is that Persons that bear the Image of God, and are, as it were, in outward Glory and Beauty, Gods above others; what Pity is it, that such Beauty should come to be embrac'd by ugly loathsome Devils in Hell? Thousands there are, that court and sport, patch and paint away their Time, whose end is to be burned, and shall at last perish in Hell. Fruitless Fig-trees they are, that bare nothing but Leaves. Cut them down (saith God) and cast them into the Fire. To perish in a Prison or on a Dunghil is nothing, to die for want of Food is nothing, *Lazarus* died so, whilst *Divee* with his delicious Fare died on his Bed of Down, and was cast into Hell. You that lie upon Beds of Ivory, and have your Hangings of Needle-work, if you get not Christ and a good Conscience, Hell shall be your Fare, and Devils your Companions to Torment you for ever: And who shall be able to stand in the Day of the Lord's Wrath? And who can dwell with everlasting Burnings?

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Companions in Sin, shall be Companions in Hell; and these who can sport and play one with another, shall in Hell drag and torment one another, and curse the Day that ever they saw one another; and cry out one of another, Oh what miserable Wretches were we, to lose the Heaven of Heavens, for a little vain Delight, the Love and Favour of God, for the Love and Favour of wicked Companions, in whose Presence we more delighted, then in the everlasting Love of God, whose Pleasures are Pleasures for evermore. What availeth now that we have had our Wine, and our Musick, our full and our full of Delights; O wretched Creatures that we are, who shall deliver us from this dying Death, these miserable Torments? Woe unto us, we have rewarded Evil to our own Souls, we are banished for ever from the Presence of the Lord, and have utterly lost that inward Peace of Conscience the want whereof addeth Torment to our Torments, and maketh us in our Misery more exceeding miserable.

Now the Lord give every one of us his Peace, his Joy; which that we may all have, the Peace of God which passeth all understanding, keep your Hearts and Minds in the Love and Knowledge of Jesus Christ: And the Blood of Christ wash and purge our Consciences from dead Works that we may serve the living God, which that we may also do, the Grace of our Lord Jesus Christ bewith us.

Amen.

FINIS.